

CHRISTIAN HERALD.

VOL. II.]

Saturday, March 8, 1817.

[No. 24.]

DOMESTIC MISSIONS.

Extracts from the Report of the Society for propagating the Gospel among the Indians and others in North America. Read and accepted Nov. 8, 1816.

STOCKBRIDGE INDIANS.

THE labours of the missionary at New Stockbridge appear to be assiduous, and, in a degree, successful. From the journals of Rev. Mr. Sergeant, no very material change appears to have occurred in the mission. Sermons and expositions of the Scriptures are steadily continued on the Lord's day. It is gratifying to learn, that catechetical exercises are also uniformly attended on that day, for the instruction of the children; and that the Lord's Supper is duly administered. The missionary avails himself of favourable seasons and occurrences for giving religious advice or admonition. At "a funeral among the pagan Oneidas, so called, a good number being collected on the occasion," he "improved the opportunity to give them a long exhortation on the important subject of religion, being assisted by a good interpreter. All appeared very attentive and serious."—Among a people apparently "cast off," it is pleasing to find the missionary recording examples of the influence of the Gospel in regulating the life, and imparting hope in death. He attended the funeral of a young woman, "who hopefully died in the faith; and preached a sermon on the occasion." After preaching several times at a house "where was an amiable young woman, dangerously sick and under serious impressions, very anxious to hear the word of God," at the close of the service, she "manifested, by her answers to questions, a humble, penitent temper of mind; gained the charity of a number of members of the church who were present, that she was hopefully become a friend of Christ; and, at her most earnest request, he "administered the ordinance of baptism to her."—He afterwards wrote: "Attended the funeral of the above-mentioned young woman, who, I have good reason to believe, went to rest. Some of her last words were, *'I die, I leave you. O my friends, forsake drinking poisonous liquors. O prize the great privileges you enjoy. Don't put off the concerns of your precious souls.'*" At another time, he "preached a funeral sermon, on occasion of the death of an aged woman and member of the church, who had maintained a Christian life for nearly forty years." On the 21st of December, he writes,

"My people agreed to unite with the people of New-England, in observing this as a day of thanksgiving and praise to God. A sermon was preached on the occasion My people spent the evening in singing, in which they have made great progress." After catechising a few children who live in his neighbourhood, at his own house, ("as I constantly practice," he observes, "every Lord's day,) an elderly man, born blind, who constantly attends on this exercise, and has for some time been under religious impressions, after the children were dismissed, asked me for a piece of bread. I gave it him. He then turned his face to the wall; I took notice of his lips, and was satisfied that, in a silent manner, he returned thanks to the Lord for the food he had taken. He then rose from his seat, and said to me, The seventh day from this I shall be here again to be taught my catechism." It is affecting to find a single instance (happy were there not many such!) of ignorance and stupidity among our own people, surpassing what is found even among Indians. The missionary writes, "By request, visited a *white* woman, who lay dangerously ill in the neighbourhood—endeavoured to impress religious truths upon her mind; but found her much more stupid and ignorant than the natives." In 1814, there were 13 births and 9 deaths in the town.

In March, 1815, Mr. Sergeant, with two of the Indian Chiefs, visited the schools. In the first school they found 20 or 30, mostly small children. "They appeared well, and had made good progress in reading." Advice was given to the master, a young Indian well qualified for teaching, relative to some improvement that might be made; an exhortation was given to the children; and the visit closed with prayer. "In the second school we found," says the missionary, "about the same number of children, but older. Two classes read well in the Bible. Two girls, between 9 and 11 years of age, read and pronounced as well as any children of that age I have ever heard. They were from a family of the Delawares, who generally speak English in their houses. They had likewise made good progress in their writing." The examination was concluded, as in the former instance, with an exhortation and prayer. The third school had been kept by a white man, who was dismissed for unfaithfulness.—It was the missionary's intention to put Levi Konkpot in his place. Having attended the funeral of a young woman, whom he had lately baptized, he remarks, that he had reason to hope she died in faith. The copy of a letter is inserted in the missionary's journal, "addressed," he says, "to my children, from a young man and member of our church." It is subscribed "Jehoiakim Wanaawas;" and is an agreeable specimen of intellectual, moral, and religious improvement, acquired within the sphere of the Indian mission. In June last (1816) the Rev. Dr. Backus, president of Hamilton College, preached for the missionary, "to very great acceptance." "In the forenoon his sermon was interpreted to the Indians by Capt. Hendrick." It appears that, about two years since, in consideration of the general inattention and indifference to religious

concerns, Mr. Sergeant advised the church, or serious part of his people, to set up meetings for prayer. The advice was complied with; and to these meetings, with the divine blessing, he ascribed a revived and serious attention, which has extended to "some of the most abandoned." Several instances of serious inquiry and of hopeful piety are recorded. Mr. Sergeant mentions the accession of two Indian families from Kent, in Connecticut, where, they informed him, there were nearly one hundred Indians, principally brought up among white people, and taught to do all kinds of work. They could spin, and weave, and manufacture all kinds of cloth. As their old people were all dead, and their lands mostly sold, it was expected they would all move and settle among the Stockbridge Indians. They had been taught to read; and, from what little opportunity our missionary had had with them, "they appeared to be the most civilized natives he had ever seen." On leaving the Indians, to visit his friends in New England, some of the most religious of them requested him, as he would have an opportunity to see many good white people, to express to them their desire, "that all praying people would remember the poor Indians, and plead at the throne of grace for temporal and spiritual blessings to be bestowed on the poor natives."

Capt. Hendrick Aupaumut and his companion have returned from the Indian country, about 700 miles to the west of New-Stockbridge, "having been absent six years, labouring to promote the peace and tranquillity of the Indian tribes." Soon after his return, in a long speech, he reported all his proceedings to his tribe and people. Accompanying our missionary's journal is Capt. Hendrick's written "Sketch of the western Indians, who reside along the banks of the White River, and Wabash, on Indiana Territory," where, he says, he "resided six years by the appointment of the general government, to instruct the natives of that country the arts of agriculture, and to promote peace, &c." . . . "Previous to that time," he adds, "my nation had renewed the covenant of friendship, which was established between our fore-fathers and theirs." A few extracts from this aboriginal sketch, containing facts and hints that may be of use to the Society, are subjoined. "Those tribes, to wit, Delawares, Monsies, Nanticokes, ever consider my nation as their nearest friends; they live on the first-mentioned river. The Miamis on the Wabash, and the other tribes on the west, north, and east of the above-mentioned places, are all at peace, and linked together in a covenant of friendship." When he first became acquainted with those nations, "they were all strongly prejudiced against the people of the United States, whom they called *Bigknives*, which they look upon as a terrible name." These prejudices he ascribes to the conduct of the *Bigknives*, in killing the natives or driving them from the sea-shore, violating the treaties made with the Indians, and taking away their land "without purchasing it from them," and particularly after having christianized some of those tribes, the nefarious conduct of "butchering and burning them both small and great, which took place at

or near Muskingum, in the late revolutionary war, at which time they killed 36 innocent people : and have killed friendly Indians at different times since. The above horrid transactions have been sounded in the ears of the neighbouring tribes, and which the Indians have related to me several times." Having mentioned the "very wicked conduct of the traders who have resided among them, and the enticements of the British, by presents and otherwise, to induce them to be on their side, Capt. Hendrick adds : "By what I have stated, that is by the conduct of British subjects while they control Americans, were such, much blood has been spilt in Indian country ; and it creates what white people commonly call *Savages*. And by the conduct of the Bigknives toward the Indians, it made them still wild. . . . It may be proper to notice here, that the Delawares, and my nation, and Monsies, have been looked upon by the western tribes as their Grandfathers ; that we have much influence among them ; and that a little before the forementioned Christians were killed, the chief warrior of the Delawares, named Pokconchelot, determined to send a message to all the different tribes, to recommend the Christian Religion to them, to advise them to adopt or admit preachers in their towns in case they would come : But when the Christian Indians were destroyed, he gave it up.—Thus it seems the devil had the advantage to frustrate the good designs of religious people. And I have known many instances when well-disposed white people spoke to the Indians to give them good advice, the Indians would say, It is an intrigue. Indeed their prejudices were so great against the Bigknives, it was very difficult to make them believe that there are many good people among them. And after I found their real situation and feelings, then I began to take pains to correct their errors, inform them that there are many good people in the United States, and also among the English ; that if the white people were all very wicked, my nation and the other nations on the east might have been all destroyed long ago ; that it is true, there have been very wicked white people among both nations even to that day ; that those wicked people ever have had the first chance to live on the borders of the Indians, to use the natives as they please. And I have often told them, that if the good religious people had had the first chance to settle among the natives, the destruction of so many thousands of both colours might have been prevented : and that since the United States have obtained Independence, the President and his great counsellors have taken measures to protect the natives ; and many of their religious people are looking on Indians with an eye of pity. By talking to them repeatedly in this manner, they by degrees appear to be willing to lay aside their prejudices, and acknowledge what I have related must be true. And I have found that there are many well disposed Indians, who would be glad to hear instruction, but are still afraid . . and many of them have often told me, that if my people should come and live in that country, they would join them immediately, to live with them, and follow civilization, &c.

HENDRICK AUPAUMUT."

New-Stockbridge, March 4, 1816.

NARRAGANSET INDIANS.

Mr. SHORES, after an intermission of the Indian School from the 6th of Oct. 1814, (the date of our last account of it,) until the 26th of Dec. then resumed his instructions, and continued them until the 30th of March 1815. He appears to have been zealous in his endeavours and unwearied in his labours to diffuse useful knowledge among the Indian children and youth, and to promote Christian virtue and piety among the Indians at large. Having enumerated many difficulties, which he had to encounter, he adds: "Yet, in the midst of all these, it hath pleased God, in answer to the united prayers of his people, to crown in some degree with success the benevolent exertions made by the Society for propagating the Gospel. I feel highly gratified that I can say, the children have attended better than before, notwithstanding the unusual severity of the winter, which, in their circumstances, might have justified negligence; and that their improvement in reading, catechism, spelling, and a little in arithmetic, has been as great as in schools in general in Massachusetts. I have invariably attended morning and evening prayers in school, and, when the school was largest, heard them read four times, and spell twice out of the book, and catechised all or part each day, and, when the school was less, more times. I have employed not less, but more, than six hours a day, in teaching them at school; attended the Indian meeting on the Sabbath. I think I have met with them 50 Sabbaths—visited, in all, about 70 families, and some of them many times; distributed about 20 primers, and as many bibles, and a number of tracts, sermons, and other religious books, and occasionally taught children to read out of school. In short, it has been my whole business, every day, to teach what little I am capable of, reading and religion." The whole number of scholars, this term was 48; the most that attended at any one time was 28.

Mr. Shores now declined the service, and gave it as his opinion that it would better promote the object of this mission to have a master for the school who would be qualified and authorized to give public religious instruction to the Indians. The Rev. Dr. Patten (who, with the Rhode-Island Missionary Society, of which he is President, has steadily and zealously co-operated with us in conducting the mission) having given us advices to the same purport, a new arrangement was made; and the Select Committee, on a recommendation from Rhode-Island, engaged Mr. Stetson Raymond for two months' service at Dartmouth and the vicinity, and for one month at Charlestown. The first of these missions he performed; the last, from obstacles that appeared insurmountable, he judged it necessary to decline.

Having inquired of Dr. Patten and the Rev. Mr. Hitchcock, at Newport, concerning the state of the Indians, the missionary proceeded to Charlestown, and called on their superintendent, whose disposition toward the object, and account of the state of the Indians, were alike discouraging. Toby Ross, however, an Indian of some education, when informed of the design of his mission, ap-

peared to approve it; but told him that the Indians were in a very unsettled state, and expressed his fear that the mission would be unsuccessful. "He received me kindly," adds Mr. Raymond, "and went around with me, and introduced me to the Indian families: We in three days visited 18 Indian families. I conversed with them on the importance of educating their children, and bringing them up in the fear of the Lord." He proposed to open the school: "but most of them refused to do any thing about it." He called on Mr. Hocemsdes, who informed him, that such was the disorderly state of the tribe, it would be impossible to effect the object of the mission. He attempted it notwithstanding. On Lord's day, at a meeting of about 20 Indians at the school-house for religious worship, "they considered the meeting theirs, but were willing that he should speak in his turn." Availing himself of this liberty, he attempted to preach to them two sermons; but it was amidst so much disorder, and in the face of such prejudices, that no good was thought to result from the service. His attempt to open the school was equally unsuccessful. The Indians having become disaffected towards the only person in whose family a missionary or school-master can be accommodated, the Indian council met and agreed, that if Mr. R. boarded there, they would not send any of their children to school, nor hear him preach. He spent four days in endeavouring to reconcile them, but in vain. Finding that he could be of no service to them, according to his instructions he left them. He was ten days on this Indian mission, during which time he preached 3 sermons, and visited 20 families. Discouraging as this last effort of the Society, in behalf of that wretched people, may appear, the Committee, believing that the principal cause of its failure was incidental and temporary, have not abandoned the hope of ultimate success. A more favourable opening for the renewal of the mission may hereafter be found. In the mean time, consultations with our respected friends in Rhode-Island are continued; and it is recommended to the Society to continue their attention to a people which do not less need their compassionate assistance, for having apparently forfeited their claim to it.

(To be continued.)

Extracts from the Appendix to the Fourth Report of the Board of Trustees of the Society for the support of the Gospel among the poor, in the city of New-York.

(Continued.)

STATE PRISON. *J—n H—d, aged 24.*

June 12.—This young person was very ill of the typhus fever, and little expectation of his recovery; he was very sensible of his situation, and with much anguish lamented the errors of his life. The recollection of his pious parents who doted upon him, added keenness to his sorrow. I endeavoured to impress his mind with a sense of his general depravity and guilt in the sight of his offended God; and at the same time opened to him the necessity of an interest in the rich and full salvation of his soul, through the death

and intercession of the Lord Jesus. On which he deeply sighed, and expressed his apprehension that his case was too desperate, and too far gone to admit relief. On his request I prayed for him.

14.—He was greatly depressed, and said, “ Since my confinement, I have been very thoughtless of my future state, and of my accountability to God. I have read only such books as were likely to divert my mind from the gloom of this place ; but now I wish I had read my Bible, it would have been better for me. My conscience accuses. I am more wretched in mind than in body. O how have I neglected my early education, and how distracted would my parents be if they knew I was about to die in my sins ! ” I now directed him to Jesus, *the friend that sticketh closer than a brother* ; and who was able to save both his body and his soul. He replied, I “ know that Christ is the way, the truth and the life ; but then he is not so to me. and I fear he never will be so. ” This gave me the pleasing opportunity of describing to him the tender mercy and compassion of the blessed Jesus ; and assured him that there had been no instance, or ever would be, that Christ would in any wise cast out the penitent sinner who came unto him. I further instructed him concerning the office of the Holy Spirit, to give him faith and ability to lead him to Jesus, for the enjoyment of pardon and peace ; and, that this work of the Spirit was as necessary to be produced *in him*, as the work of Christ was to atone for our sins. To encourage his prayer for this blessing, I assured him that God had promised *to give his Spirit to them that ask him*. “ Then,” said he, “ I will pray for this Spirit, and I hope you will also pray for me. ”

Lord’s Day, 21.—After morning service in the Chapel, H—d sent for me in haste. On entering his room, he said, “ O sir, the physician has informed me that at most I cannot live more than two or three days. This I received as my death warrant : the shock however continued but a short time. God has visited me in mercy, and I really feel in my heart, that peace in the blood of my Saviour I would not exchange for all the gold in the world ! I now want to tell you a little of my short life. My parents are pious, and hold a great deal of property ; I am their only son, and they brought me up religiously, and gave me a good education. When I was about twenty they set me up in a good business, and I was foolish enough to take a man as a partner who deceived me and wasted my property. I was afraid to tell my parents, and at the pinch of the moment I committed that offence which brought me to this place of misery. ” After weeping abundantly, he then proceeded : “ At the sad time of my sentence, my poor afflicted mother came to see me. The sight of my misery overcame her, she fainted and fell upon my chains. Under the recollection of these troubles, if I die, do let my parents know that I ask their forgiveness, and that I depart this world in possession of pardon and peace in my blessed Saviour. The fear of death is gone ; his terrors do not make me afraid. ” Perceiving this exertion too much for him, I offered prayer and retired, not expecting to see him again in this vale of tears.

July 1.—Inquiring if J. H. was dead, was happy on being informed that his fever, beyond all expectation, had taken a favourable turn. He stretched out his hand for me to embrace it. “I feel,” said he, “like a new man in a new world; I attribute this relief to God only; for the physicians had given me over. O that my life may be devoted to my Saviour! When my dear parents hear of this, it will be a balm to their troubled hearts. I am now breaking out full of sores, so that I can hardly turn in my bed; but O! what are these when compared to my sins, and to the great mercy of my God. Now, sir, let me once more thank you for your attention to me, and do once more pray for me and my parents.

The health of this young man was happily restored. I afterwards conversed with him frequently, and he maintained a lively hope in the Lord Jesus. His conduct was so exemplary that, in some months after, he received his pardon, and returned to the embraces of his parents.

N—cy W—n, born in Wales, aged 37 years.

This unfortunate woman has been gradually declining for some time, and appeared much concerned for the salvation of her soul. She is the mother of three fatherless children. I have attempted to instruct her mind in the knowledge of the Lord Jesus; and have reason to believe that God has looked upon her in mercy. To-day I asked her of her health; to which she replied, “I am getting weaker every day, my end cannot be far off.” Inquiring the state of her mind, she said, “It pleases God to give me resignation to his holy will; I have been a great sinner, but the Lord Jesus gives me to look to himself as my Saviour. My comforts are very great, and bear me up under my misfortunes. I seldom speak to the women around me, unless I want something; but though my lips are silent, my heart is all the time speaking to God for more of his presence and his heavenly grace. I am content to wear out this poor body, because Christ is the Saviour of my soul, and I trust he will soon take me away to himself, and that is all I want. I wish you would read to me the eighth chapter of Romans, for my eyes begin to grow dim; the word of God refreshes me; I hope you will not forget me when you pray in the Hall.”

Lord’s day, 20.—After sermon in the Chapel, went below stairs to visit N. W. After I had prayed with her, she said, “Mr. S. though I am here confined in prison, it is a great comfort that God does not shut himself from me. In the middle of last night, when the women were asleep, my Saviour was giving me more satisfaction in my soul than I ever had before; and all this day I have been trying to praise him for his goodness to me.”

Thursday, 24.—This woman was so low as to require a person to hold her head while she spake to me. “Mr. S. I am going as fast as I can. It will not be long. I have hope in my blessed Saviour. He will not leave me. Do, sir, read to me the eighth chapter of Romans again.” After having distinctly read it, I asked

her which part she liked best? She replied, "the whole of it; it is all very precious to me, and I hope it will be more so." I then selected some parts of this chapter, and explained them in application to her case, which appeared gratifying to her mind. I then offered prayer; and, when praying for her three children, she heaved a deep-toned sigh, which sensibly affected every one present. Some time after, this woman sent for Mr. R. the head keeper, on the subject of the interment of her body and other concerns. He asked her if she felt comfortable in her mind? She replied, "I do measurably so, and for which I am very thankful." This to Mr. R. was more pleasing than would have been expressions of greater confidence. She then returned him thanks for the indulgence she had received in her illness.

Thursday, 31.—Death fast approaching this woman. Though her speech was nearly gone, she whispered to me, "I have had a great treat; I have seen two of my children for the last time. God is with me, and my heart is towards him the whole time. I long to depart; still I wish not to be impatient, but to wait the Lord's time, which will be best for me." After reading to her the 23d Psalm, I prayed with her and left her.

Friday, September 1.—This woman died. On inquiring of the women in the ward, was informed that she was happily composed in her Lord. One of the women offered to read to her, to which she replied, "do not disturb me; I shall soon go; I feed on the eighth of Romans, it suits my case." Presently after she closed her eyes in death.

Thursday, 7.—Thought it a duty at this visit to give a sermon to the females on the death of N—y W—n, from Matthew, xxiv. 44. *Be ye also ready.*

J—n J—s.

November 1.—Perceiving this prisoner in his bed, apparently very ill, I tenderly addressed him on the importance of his enjoying a sense of mercy from his offended God. "However that may be," he replied, "it is too late for me; I have been the most hardened daring sinner in this prison, and my heart is harder than a stone." He did not appear pleased with my inquiry, much less pleased with my visit, and refused my praying for him, saying, "it was too troublesome."

Next time, I felt more interested for this miserable sinner; I took a seat by his side, and again inquired the state of his mind. In addition to what he had said before, he confessed the enormity of his life and conduct, saying, "that he knew he must die; that God would not grant him favour, and that he justly deserved the lowest hell." Instead of giving him immediate encouragement, I endeavoured to second his conviction, and more strongly to alarm his fears, lest his impressions should be insincere; I therefore stated to him the enormity of sin against his holy and just God; and that he had, indeed, reason to fear how soon his awful situation should be exchanged for that which would admit of no hope. But, even this appeared to make no impression on his mind. I then

opened unto him the unbounded and free mercy of God in Christ to the chief of sinners ; and instanced this in the case of many recorded in the Bible ; and added my wish that he might be a partaker of that grace before he died. At this a solitary tear darted from his eyes ; I asked if I should pray for him, to which he replied, " if you please."

J. told me he thought he might perhaps live two or three weeks. This gave me the opportunity of asking if he had any different feelings in his own mind ? He said he did not perceive any, except it were, that his heart appeared to him more hard and wicked, as more abominable than any of the sons of men. From this confession I cited Ezekiel, xxxvi. 26*, and said, if men did not feel the stony heart, this promise of God would not to them be desirable. But the greater sense of the hardness of heart would lead them to pray for the accomplishment of the promise for God to grant them this new heart of flesh, which possesses so much tenderness, sensibility, and love to a suffering Saviour. He replied, this is new to me, and I wish I had it ; but it is all over with me." He then shed tears in such profusion that I thought most proper to conclude in prayer.

Made an extra visit to the prison to see J. Approaching his bed he said, " how welcome you come ; though I am a miserable sinner, I love to hear those speak that love the Saviour." I asked him how he felt his mind and heart. He replied, " I can hardly tell you ; I am wasting away ; I have little flesh left. Last night I prayed a great deal, and I want to feel in my soul some evidence of God's mercy ; but I do not.

Last visit to J. he said, " I feel different to what I ever expected." I asked him if, as a sinner, he could give himself to the Lord Jesus, for pardon and mercy from his offended God ? He replied, " I did so last night, and I was all the time praying and praising God." I perceived his breath suddenly grew short. Some of the men came to his assistance. He died in about eight minutes. The alteration in this poor creature appeared to make some serious impressions upon many present.

" Who can save a wretch undone ?
Who can melt a heart of stone !
None but grace, from Jesus sent,
Grace indeed, omnipotent !"

OBITUARY.

Some particulars respecting GEORGE PARK, of Kingsland, *who died December 16th, 1815, aged 22 years.*

THE first serious thoughts he was known to have concerning the state of his soul, as connected with the eternal world, were when about eleven years of age ; they were in consequence of a discourse he heard in Kingsland Chapel, on God's breaking the rocky heart.

* A new heart also will I give you, and a new spirit will I put within you ; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

About that time, having neglected to prepare his lesson at school, he dreaded much his being called up to say it to the master, which feeling led him to think what he should do when called to appear before the judgment seat of Jesus Christ. This thought dwelt on his mind ever after.

One pleasing trait in his youthful character, mentioned by his friends, is what cannot be said of all the youth in the present day, that in the whole course of his life he was not known either to swear, or lie, or take the name of God in vain.

About five years ago he was much impressed by a sermon on a Lord's day evening, at Kingsland, on Moses lifting up the serpent in the wilderness,—when he said he felt that he was poisoned by sin, became very unhappy, and wept much.

After this he went to reside in London, where he attended the ministry of Mr. Fletcher. The Bible became his constant companion, and from his remarks on many parts of it when his father used to call on him, he appeared to derive profit and pleasure from the perusal of it, and from private prayer to God. Indeed at that time he confessed that he had never been happy before.

For some time he seemed, (as the Apostle expresses it,) to run well, but afterwards there commenced a backsliding in heart from the ways of God. He began to entertain the thought that so much prayer, reading, and attendance on the preaching of the gospel was not necessary, as surely God would not destroy him, after having favoured him with such experience of his goodness.

This temptation did much harm to his soul, in consequence of his sinfully yielding to it.—Though he never totally abandoned the hearing of the gospel, yet he did not hear it with that interest, and that application of it to himself, which he had formerly.

He not only lost his relish for the preaching of the word, but also for the reading of it, which increased to such a dislike, that he could not bear the sight of a Bible. This awful and dangerous state of mind continued for a considerable time after the disease had taken hold of him, which terminated in his death.

He lost his reverence for the Lord's day, part of which he would spend walking with the gay and the giddy in St. James's, or in Hyde Park. On one of these occasions his mind was filled with horror from the reflection, that while he was spending his Sabbath in idleness and vanity, his family were listening to the gospel in Kingsland Chapel. In these very Parks during the feats performed in honour of Peace, &c. his constitution received a shock which it never recovered. The wages of sin is often temporal death, even where the soul is saved through the grace and tender mercy of the Lord.

Feeling himself unwell about fifteen months ago, he expressed a desire to be taken home to his father's house, especially because he wished to get free from the snares of London. Accordingly he returned to Kingsland, and attended the worship of God with the family. Sometimes, after the morning services, he would say, "There is yet hope for me—my case has been described."

During his illness, especially after he was confined to the house, he was much exercised about the state of his soul; and had many fears concerning his salvation, and offered up many prayers to God for pardon. He confessed that he had been a backslider—that he had sinned against conviction and knowledge, and that he could not bear to hear the Bible read to him. In reference to this feeling he said, one day, having his eyes fixed on a Bible that was near him, ‘Oh! thou sweet companion; once I had pleasure in reading thee.’ But though he continued praying for pardon, he expressed his fear that God would not answer his prayers. Frequently have I heard him say, about that time, that he believed all was truth in the Bible, that there was no other way to be saved but by Jesus Christ; but he could not take comfort from it, which he acknowledged was owing to unbelief, and this filled him with distress of soul.

More than a month before his death, his mind was particularly affected and comforted by considering Psalm 42, 11. “Why art thou cast down, O my soul; and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, &c.”

Two lines of a hymn also, sung at worship, affected him.—

“Weary of wandering from my God,

“And now made willing to return.”

After this he drew to his Bible, became more attached to it, took it into the bed with him, and perused it with much earnestness.

Soon did he renounce all dependance on, or looking to any supposed righteousness of his own, and said he could only pray the Publican’s prayer, “God be merciful to me a sinner.” “Jesus has wrought out a righteousness for me. I now see that sin is a great evil; but the mercy of God is greater than all. Jesus has done great things for poor sinners. I hope the justice of God is on my side, for Jesus Christ has satisfied the justice of God.”

His mind was much affected by the wonderful grace of God displayed in that Scripture, Isaiah i. 18. “Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”

December 7th. His father inquired respecting the state of his mind. He replied, “I leave all to the Lord, and I am looking where dying Stephen looked; to the Lord.”

Next day, (Dec. 8th,) he said with cheerfulness—“I have been home to-day—saying he had found much comfort in prayer, adding, who can doubt more of his mercy?”

10th. Christ, said he, is a Saviour for the poor, the needy, and the guilty; he suits me, for I am poor, needy, and guilty. Adding, I should like to die this moment, and be with him.

13th. He said, “I am quite resigned to go this moment—I cast my soul on Jesus.” His sister happening to say to him, poor thing! feeling for his trouble. “Poor!” replied he, “I am rich, I am rich! When I am gone, do not weep, but rejoice.” He then exhorted her and all his brothers and sisters to make sure work for heaven.

A letter having been received from his missionary sister at Ceylon, in the East-Indies, wherein she states, that her first religious impressions arose from her father's reading the 9th Psalm at family worship, where it is said, that "the wicked shall be turned into hell, and all the people that forget God." And she recommended to her father to persevere in reading the Scriptures at family worship. On hearing this, he said with a loud voice—"I say, Go on father, I have got good by it also; and I have more brothers and sisters to be brought to heaven." After which he thanked his father for what he had seen and heard in family worship.

On the 14th, he had a hard struggle for breath, which made all around him weep; to whom he said, "Weep not! I am at home:" And spreading out his hands, exclaimed, "Lord Jesus, receive my spirit;" when all thought he was gone, but he soon revived, and seemed very happy.

On a friend observing to him, that same evening, that God was faithful to his promises, he remarked with a smile, "I have proved him to be so!"

He had many struggles in his mind respecting the equality of the Son with the Father; but the saying of Christ, "I and the Father are one," removed all his doubts.

A short time before his death, he dictated a letter to his brother, who was in the English Army at Paris; it is full of exhortations respecting the value of the soul, and the urgent necessity of attending to its salvation.

On the 16th he revived a little, when a friend present said, that he might get better yet; he significantly shook his head, and said, "he wished to be in heaven." In half an hour the agonies of death seized him; he called for his father, held his hand, and died without a struggle or a groan—his poor frame being completely exhausted.

From this account we find that the life of George Park was very short; but the life of many a reader of it may be still shorter. From his case it may be seen how extremely dangerous it is to be from under a parent's eye, especially in such a city as London, where the young are surrounded by many snares. For a youth to be placed under a master who will watch over his conduct out of doors as well as at home, is a great mercy to him, and would not be viewed as a hardship were he aware of its importance.

Time on earth is very short and very precious, and should never be wasted in idleness or folly. The Bible teaches how to spend it properly and profitably; wherefore we should search the Scriptures with the same earnestness, diligence, anxiety, and perseverance, as men would a field that contained hidden treasures, which should belong to the finder.

The only happy life proceeds from enjoying the favour of God through Jesus Christ; and the happy death exclusively belongs to the friends of God, whose trust for every blessing is in his Son, who died for sinners and rose again.

REVIVAL OF RELIGION.

To the Editor of the Christian Herald.

NEWARK, (N. J.) 3d March, 1817.

DEAR SIR,

NOT to disappoint the expectation conveyed in No. 20 of the Herald, of a more particular account of the revival of religion in the congregation under the ministry of the Rev. Dr. Richards, in this town, and which is now spreading itself in other societies; I venture to furnish a brief statement of some of the more interesting facts and circumstances connected with this joyful event.

It was a time of general and unusual declension, when the arm of the Lord was first revealed, and a glorious light from heaven shone round about us. The fire upon the Christian altar had not wholly ceased, but the flame was feeble and obscure, and had often threatened to expire. Prayer meetings were kept up, but for the most part thinly attended; and seldom could a solitary individual be found, who was inquiring the way to Zion. The wise and the foolish were slumbering together. But HE who works for his own great name, looked down and pitied; and, at a time when human expectations were low, and when few could be found to weep over the desolations of Zion, some tokens for good began to be discovered. As early as about the middle of December, it was known that several young men were under very serious impressions. A few of these cases had been of five or six weeks standing; but, except in one or two instances, the fact had been carefully concealed in their own bosoms. Nearly at the same time an unusual spirit of prayer was felt by some of the Lord's people, who had had no communication with each other, and by some who had no knowledge of any awakening among the secure. Their hearts were greatly moved at the low state of religion, and they could not forbear to cry, with unceasing importunity, "*Help, Lord! for the godly man ceaseth, for the faithful fail from among the children of men.*" Their minds were wonderfully turned off from creatures, and made to fix on God alone; and so great were their desires that the Lord would appear in his glory to build up Zion, that they were made to agonize at the foot of his throne, and to wrestle as Jacob did when he entreated for the life of the mother and the children.

Amongst their most early and solemn petitions, was, that the Lord would awaken his slumbering church, convince them of their awful backslidings, and cause them humbly and sincerely to return unto him, that, with united heart, they might supplicate the outpouring of the Spirit, and a revival of his work.—How certain is it that God hath not said to the seed of Jacob, "*Seek ye me in vain!*"

On the evening of the 19th December, at a stated prayer meeting, the first public and visible token of the Lord's special presence was witnessed among us. This meeting had been established for more than three years, and, though in a place quite central to the congregation, it had often happened that not more than 20 or 30

persons attended ; but on this evening, from some secret impulse, perhaps, on the minds of the people, not less than 200 persons were present. On this occasion, the 7th chapter of the 1st book of Samuel was read, and the attention of the audience directed to the conduct of Israel when they lamented after the Lord on the plains of Mizpeh, and to the counsel given them by Samuel.—It was a solemn and melting time : professors of religion were made to weep over their own backsliding, and earnestly to implore the Divine mercy ; and others were excited to inquire *what they should do to be saved ?*

The Lord's day following will long be remembered by some, as a season of more than ordinary interest in God's house. The Christian was awakened from his long night of slumber, and the secure sinner made to tremble while he contemplated the vast concerns of an approaching eternity.

These impressions were imperceptibly and gradually extended ; and, when the New Year opened, such an anxious desire was felt on the part of the Lord's people to humble themselves for their sins, that the following Thursday was set apart in the congregation, as a day of fasting, humiliation, and prayer. The former part of the day was spent in the closet ; and, at 2 in the afternoon, the congregation assembled in the house of God, to mingle their tears and pour out their supplications together. It was a favoured season ; many a heart was broken, and He, who never refuses to listen to the cry of the humble, lent a gracious ear to the supplications of his church. Not a few date their first religious impressions on that day ; and, at the same time, others found joy and peace in believing.

From this period the work has rapidly spread, and is now become general in the congregation, and extends more or less into all parts of the town, particularly in the Baptist society.

Scarcely a day passes us, without witnessing the song of praise from the lips of some new-born soul.

I cannot speak with certainty as to the number of the awakened, but I do not feel the smallest hesitation in pronouncing it to exceed 300 ; more than one hundred of whom have obtained a hope that they have passed from death unto life. Time only can determine as to the genuineness of this work ; but the view at present is amazing, and it appears to be a work of great power. Convictions in many cases are deep and pungent, and often succeeded by extraordinary light and peace. Among those who are comforted, some have their hearts filled with love in contemplating the work and character of Christ, and are enabled cheerfully to commit their everlasting interests into his hands.

This solemn work has been attended with much feeling, at the same time that it has been free from any lively agitation, noise, or disorder ; more than the ordinary exercises experienced in the momentous change of passing from death unto life. It has extended more or less to all ages and conditions ; and men of the stoutest hearts and proudest spirits have, like the stubborn and lofty oak of

the forest, been compelled to yield to its power, and bend to the mighty rushing wind. Many heads of families are the joyful subjects of this power; but the greater number are in the morning of life, and some even from 10 to 15 years of age.

The people of colour also, on this occasion, have been remembered by the great Head of the Church; and more particularly those who have attended for instruction in the Sunday School.—What encouragement does this fact furnish to teachers and patrons of these highly beneficial and interesting institutions; and what delight and pious gratitude must the reflection occasion, that He who gave himself a ransom for all, to be testified in due time, has brought, as we humbly trust, a number of this poor, and neglected, and suffering people to experience the riches of his grace! and it will be seen, in the light of eternity, whether or no their benevolent exertions have been blessed as a mean in accomplishing this happy end.

During the progress of this revival, much quickening and consolation has been imparted to Christians, though for the most part not until they had been the subjects of great searching of heart, and deep humiliation before God. It has been an occurrence not unfrequent among professors, and particularly in the early part of the blessed work, to lose a sense of God's favour, and even to relinquish their hopes. They were smitten with such a conviction of their awful departure from God, that they could not think it possible that they had ever known the Lord in truth. But, with few exceptions, after a season of darkness and conflict, they have regained their hopes, accompanied with a new and peculiar delight in God's service, and with renewed zeal for the honour of his cause.

We have no reason to think that there is any suspension of the Divine influences; but that, on the contrary, the blessed dews of heaven are still descending upon us.

If the Lord spares me, and the work advances, I may acquaint you with further particulars, as circumstances may arise, and opportunity occur.

near 20 absent.

NEW BIBLE SOCIETY.

"*The Hillsborough County Bible and Charitable Society*," (N. H.) was formed the 11th February, 1817. Its object is fourfold—"The distribution of the sacred Scriptures—The education of pious and indigent young men for the Gospel ministry—The support of missions in the State and County—and the support of foreign missions." "The Officers of the Society shall be a President, three Vice-Presidents, Secretary, Treasurer, and Auditor, chosen by ballot; who shall be a Board of Directors, to manage the concerns of the Society; five of whom shall constitute a quorum." "The Society shall hold an annual meeting, on the first Wednesday of September, at Amherst and Hopkinton, alternately."—"The Board shall aid the New-Hampshire Bible Society in the distribution of Bibles and Testaments among the needy and destitute in the County."